

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### BURMAH.

From the American Baptist Magazine.

The following letters refer to the establishment of a Press in the Metropolis of Burmah.

MR. KINCAID TO MR. JUDSON.

Ava, July 21st, 1833.

Dear Brother,

One of the brethren who understands printing, I think ought to come, and bring on a press. I am sure it will do much to render the mission permanent in Ava. The Burmans, themselves, are anxious to have a printing establishment here. The King, before his illness, made some effort to get a press. Now one of the Princes, who reads and writes English, is much in favor of having such things encouraged. Dr. Price began a dictionary in the English and Burman, by this Prince's request. Mr. Low has completed it, and the East India Company have agreed to pay the expense of printing. It is not a large work, and therefore would not cost much. Mr. Low wishes to ascertain whether we intend putting up a press here, and if so, wishes us to print the whole work.

My own view of the subject is, that probably for a long time, another opportunity so favorable for introducing the press, will not occur.

The whole country is open to the introduction of books, and if we will not push on our work, the blood of these millions will be required at our hands. Providence plainly intimates, I think, the path of our duty. We are not to stand on the frontiers and guess what may or may not be the result of entering the country in earnest. The time has come, when we ought to act, and in that part of the empire where our labors will be most felt, and so hasten the day of Burmah's deliverance. Will not one of the brethren offer himself for Ava? Is there not one who longs to put in operation that machinery, which, under God, is destined to sweep away every vestige of idolatry from Burmah? The miseries of millions urge you on in this work.

Pray for us, and let us hear from you as often as convenient.

Your ever affectionate brother, E. KINCAID.

Ava, Jan 22, 1834.

My dear Sir,

I embrace this opportunity to inform you that we are well, and that, on the first day of January, we had

the pleasure of welcoming to the Golden City, our dear friends, Mr. and Mrs. Cutter, after a passage of 43 days from Rangoon. Bro. Cutter enjoys fine health: Mrs. Cutter is rather poor. Both are getting on finely in the language. They read well; and, in conversation, with a good deal of care, can be understood. In five or six months, they will be able to render direct assistance in teaching inquirers the way of life. Bro. Cutter has got up the press, and will immediately print off an edition of the *Ship of Grace* and the Catechism. I have introduced brother Cutter to a few of the Government men. They were friendly, and one Woongee made many inquiries about printing.

On the 20th of this month, I baptized *Moung Shei-ra*, a young man 25 years old, and a country born. The ordinance was administered in the *Irrawaddy* a little distance from the king's water palace. About 20 of the heathen came round, and listened to all the services in the most respectful manner. Among our inquirers are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a *zayat*, about a mile and a half from Ava, on the great street that leads to *Umerapora*. At this station, several hundred persons hear the gospel daily. We occupy another *zayat* on the south side of the city, and the verandah of our house is another preaching place. *Ko Shoon* and *Ko San-lone* are my assistants in preaching. They are good faithful men. I preach every evening, in the house;—From what we see and hear we feel encouraged to go on. We feel that the *still small voice* is abroad.

Just at this time, a most dreadful calamity is visiting this city. The small pox is successively carrying off multitudes,—old and young. The fires which burn the dead do not go out. It is truly distressing to see the people falling before this angel of death.—I should be glad to write another letter, but our notice of this despatch is short. Pray for us that we may trust in the living God.

Very affectionately yours,

E. KINCAID.

MR. JUDSON TO DR. ROLLES.

Moulmein, Dec. 34, 1833.

Rev. and dear Sir,

The only noticeable change that has occurred during the last six months, among the members of the mission on this station, is the removal of brother and sister Cutter to Rangoon and Ava. We are daily expecting to hear of their arrival in the capital. Bro. Kincaid will inform you, that the series of *Christiana*

baptisms at that place, which will continue, we hope to the end of the world, commenced last month, in the persons of two converts, one the wife of Ke H'lay, an old Rangoon disciple, the other a respectable inhabitant of Ava. Glory be to God.

During the said period, ten have been added to the native church in this place, of whom five are young men of some promise; two are women whose husbands are unconverted; one is a widow woman, by birth a Karen; and two are girls from the school.—The church now consists of 93 communicants. None have been excluded, and none suspended, from communion;—but there are two cases which would probably be pronounced censurable, did not circumstances, at present, preclude proper investigation.

Eight have also been added to the Karen Church at Chummerah, making 99 who have been baptized from among the Karens north of Maulmein. Of the said eight, two are men, and six are young women or girls from the Chummerah boarding school.

I did hope, at one time, to have been able to insert under this date, a notice of the completion of the translation of the old Testament; but though I have found it so heavy, and my health (as usual this season) so poor, that though near the goal, I cannot yet say I have attained. Yours faithfully, A. JUDSON.

#### TRANSLATION OF THE BIBLE INTO BURMAN, FINISHED.

By the following postscript it will be seen that Jan. 1834, forms a new and important era in the history of the Burman Mission. Who will not sympathize with Mr. Judson in the feelings with which he finished the last leaf of his translation? *It is now to be printed.*

P. S. Jan. 31, 1834. Thanks be to God, I can now say I have attained. I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace: I have dedicated it to his glory.—May He make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen.

P. S. 2d. The following tables may afford some satisfaction.

#### FIRST TABLE.

*Persons baptized in Burmah previous to the year 1833*

	Burman,	Karen,	For,	Total.
Maulmein,	69	83	129	208
Tavoy,	7	174	1	182
Mergui,	3			3
Rangoon,	50		1	51
	128	257	131	516

#### SECOND TABLE.

*Persons baptised in Burmah in the year 1833.*

	Burman,	Karen,	For,	Total.
Maulmein,	10	16	18	44
Tavoy,	2	14	3	24
Rangoon,	5	6	1	11
Ava,	2			2
	19	35	22	81
Add 1st table,	128	257	131	516
Total,	139	282	153	597

N. B. Of the Burman converts eight have been excluded, two in Rangoon, two in Tavoy, and four at Maulmein, besides three or four at Rangoon, on whom the sentence has not been formally pronounced. Of the Karens, two have been excluded in this district, and a few others remain suspended. Of the foreigners, most of whom are removed to other countries, and are destitute of proper pastoral supervision, many it is said, have fallen into sin, but not many cases of actual apostasy have been ascertained. A. J.

\*According to Dr. Mason.

#### MISSION TO PERSIA.

*The Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. James Lyman Merrick, appointed a Missionary to the Mohammedans of Persia.*

[Read in the Chapel of Amherst College, Sabbath evening, August 10, 1834.]

DEAR BROTHER,—The Mohammedan of Western Asia with too much reason despises the Christian religion; for, in every form in which it has been presented to his notice, until within a few years past, it has been as a system of idolatrous worship. It must be presented to him in a different form—divested of superstitious and profane rites, and of all that paralyzes its power upon the conscience and heart. For this purpose, we must persevere in our missions to the degenerate oriental churches, and extend those missions more and more; and we must publish the "truth, as it is in Jesus," directly to the Mohammedans themselves. Why should we pass by the many millions who are deceived by the False Prophet? Come they not within our commission? Are we not commanded to proclaim to them the Gospel? Yes, verily; and we will no longer pass them by; we will endeavor to make known to them the "good tidings of great joy," which were designed for all people.

The leading object of your mission, during the first four or five years, will be to collect information concerning the character and condition of the Mohammedans of Persia and Central Asia. This you will do by traveling as extensively as may be, and mingling freely with the people as a Christian missionary, with the use, as far as possible, of their vernacular tongues. This is not, however, the ultimate object of your mission; the question whether we shall commence a series of operations for the spiritual illumination of Mohammedans, if Providence permit, being already decided in the affirmative. Your mission is designed to be such a commencement; nor shall the series end, we humbly trust, till homage is rendered to Jesus Christ, as Lord of all, by the numerous sects of Islam over all the regions of Western and Central Asia. The enterprise, indeed, is of the most appalling magnitude, even in contemplation; and can never be accomplished, except in the exercise of the most vigorous faith in God. But it can be, it will be accomplished, if once the light of the "glorious gospel," can only be made to shine over those benighted regions. So glaring an imposture as that of Mohammed, cannot long endure such a light. The delusion would never have been able to spread itself as it has done, if smoke from the bottomless pit had not previously obscured the Sun of Righteousness. Can that light be diffused by the churches of America—where

can it be diffused to the best advantage—and by what means:—in the countries between the Tigris and the Indus, and especially in Persia?—are inquiries, to which you will be expected to give earnest and prayerful attention, till you are able to make a distinct and satisfactory report to the churches which send you forth.

Embarking in company with your missionary brethren, Adger, Houston and Pease, and their wives; destined to missions within and around Asia Minor, you will proceed to Smyrna, and from thence, with as little delay as possible, to Constantinople. There you will do well to remain till spring, in the study of the Arabic and Turkish languages. Mr. Schaeffer has prepared himself to lecture on the grammatical structure of those languages, and both he and Mr. Goodell will be able to render you much assistance in acquiring the latter. The importance of the Turkish language to the full success of your resources, is apparent from the fact; that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbajan, which is the first you will enter, Persian is only the language of trade and of the government. The same is true of Mazanderan, and of a considerable part of the large provinces of Irak and Khorasan; and probably along the caravan route from the present capital of Persia to Bokeara, if not to Calcutta.

And here the Committee would earnestly enjoin upon you the duty of making yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these, you cannot adequately perform the duties assigned you. You are to determine, by actual experiments, what access can be had by the Gospel to the Mohammedan mind in Persia. Your first duty of course will be, to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well digested knowledge, such as lies wide from the common track of education in this country. You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran; but as it now exists in the distinctive features of the two great sects of Soonies and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moohahs. You will farther require a knowledge of the essential modifications, which the Sheah faith is receiving in consequence of the prevalence of Soofeism in Persia.—This will impose upon you the necessity of studying the popular literature of that nation; and especially its wild and mystic poetry; for the Scriptures of the Soofees are said not to be so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz.

But after all, your grand dependence must be upon "the sword of the Spirit, which is the word of God." To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks; because the Persian regards them with more respect than the Turk; and listens to them with greater deference. Read them daily, and become intimately conversant with them, that you may be "a workman that needeth not to be ashamed, rightly dividing the word of truth." Nor can you have perused the memoir of Henry Martyn, or Prof. Lee's Con-

troversial Tracts on Christianity and Mohammedanism; without feeling the necessity of all that intellectual and moral culture, which may be derived from a thorough classical and theological education in the colleges and seminaries of our country. Indeed; in his part of the world will a Christian missionary find it so necessary to be armed at all points for the conflict, as in Persia,—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent; and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

The Committee advise you, therefore; to spend whatever time may be necessary in studies that are strictly preparatory; before giving yourself much publicity as a Christian missionary. For these studies you are at liberty to procure all the necessary help. And may your attainments be sanctified by the spirit of truth; and redound to the glory of God in the countries whither you go.

Your route to Persia will be by way of Trebizond; a chief port of commerce on the south eastern shore of the Black sea, to which you will go from Constantinople by water. A missionary station will probably have been formed there by Mr. Johnston, before your arrival, which will serve to connect the mission of the Board in Persia with that in the Turkish metropolis. With Mr. Johnston you will concert measures for securing a regular and safe transmission of your letters between Trebiz and Constantinople. From Trebizond to Trebiz; through Erzurum; in Armenia; the estimated distance is 500 miles. Through Tiflis in Georgia, the distance is greater. The researches of Messrs. Smith and Dwight in Georgia, have rendered farther inquiries in that country unnecessary at present.

While at Constantinople, you will doubtless be able to obtain letters of commendation to the English embassy at Trebiz. These will bring you at once into friendly relations to high-minded men; well acquainted with Persia; who will be disposed to render you all proper assistance.

We know not how long you will find it expedient to remain at Trebiz. Mr. Perkins is now on his way from Constantinople to that city. Should he have commenced his residence among the Nestorians of Oormiah before your arrival, you will visit him before leaving Aderbajan; and perhaps may pass around the lake, on your return, to Mazagha; six thousand years ago the residence of him, who overthrew the empire of the caliphs of Bagdad. The distance from Trebiz to Oormiah is 120 miles.

While in the northern provinces of Persia, you will ascertain how extensively the Turkish language is spoken and read by the people; and whether the books prepared for the Turks of Constantinople, would be well understood in the neighborhood of the Caspian.

On leaving the region where the Turkish language prevails, your first object will be to find the most eligible place for acquiring the Persian. Until you know enough of that language to dispense with interpreters in your common intercourse with the people, of at least can make your interpreters feel that any great unfaithfulness on their part would be detected, the committee doubt the expediency of your making the acquaintance; to any considerable extent, of the learn-



ed and noble in the royal cities of Teheran, Isfahan, and Shiraz. A Persian, till his heart is powerfully affected by the gospel, must be a very unsafe interpreter. It has been ascertained that, some years since, one even ventured to deceive, at the same time, both a Christian missionary and the heir apparent to the Persian throne, in a matter involving very serious consequences.

Among the cities of Persia, the three just named will claim your principal attention, and of these the committee are disposed to give the preference, on the whole, to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the 40 years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divides the provinces of Irak and Mazenderan, the vicissitudes of its climate are great and pernicious to the health: in summer the heat is so insupportable, that it is then abandoned by two thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labors of Henry Martyn within its walls and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its populations has declined; most of its learned men have disappeared; its gardens are fading away; and its environs are covered with ruins and wretchedness; and what is it to you, that Sadi and Hafiz were born there, and that there are their tombs?

Koom, one of the sacred cities of Persia, 80 miles from Teheran, on the road to Isfahan, will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and in point of sanctity, ranks next to the sepulcher of Aly, in the pashalic of Bagdad, and that of the eighth Imaum, in the province of Khorasan. It is remarkable for its numerous priests, the gilded cupola of its mausoleum, its beautiful college erected by the present sovereign, and its many ruins, the tokens of former magnificence and present decline. In such a place, you, as a Christian missionary, can expect only an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mohammedanism. There, too, you may probably see, notwithstanding the boasted theism of the Moslems, that, like the degenerate Christians of the east and the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number: in almost every Persian village you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

Going from this idle and fanatical, this ignorant and bigoted city, a ride of 50 miles along the borders of the great salt desert Khorasan, towards Isfahan, will bring you to a neat, populous and industrious town, called Cashan. The great salt desert is a link in that remarkable chain of arid and sandy plateaus, which extend from the north of China across the whole of Asia, with little interruption, to the "ocean of sand" in Arabia. Three tenths of Persia is desert; and all its elevated table-lands, even where not a barren

waste, are destitute of trees, and impregnated with saline qualities. The districts bordering on these deserts are scorched in summer with intense heat, and in some places life is endangered by pestilential winds and clouds of sand. No doubt, in choosing this field for your mission, you have taken into view the formidable obstacles, which will every where oppose your progress;—such as fiery or piercing climates; snowy summits and burning plains; frightful passes infested with banditti; deserts of fearful extent, devoid of the means of supporting life; scarcity of water, and the difficulty of procuring provisions; the inhospitable character of the people, growing out of their notions of ceremonial purity, or their predatory habits; and, with very rare exceptions, the utter falseness of the whole people. No well made roads, no carriages, no navigable rivers, no furnished hotels, will relieve the fatigue of traveling. Like the Apostle Paul, you will be "in journeyings often, in perils of robbers, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." In some of the routes yet to be pointed out, the hazard of life may be too great to be incurred; and they are mentioned rather for the sake of calling your attention to them, than enjoining them upon you as a duty. The times of your journeys, and the routes you pursue, should always be chosen with a careful reference to circumstances. When impatient of delays, or tempted to hasten onward without proper precautions, think of Henry Martyn, dying prematurely at Tokat, and of Brown, the celebrated English traveler, murdered by Persian robbers; and let these admonish you to unceasing moderation and caution.

(To be continued.)

#### SOUTHERN BOARD OF FOREIGN MISSIONS.

This Board appears to grow in favor with God and man. Though an infant in days, it is already an efficient auxiliary to the cause of missions. The Charleston Observer says, that its committee have appropriated \$500 to the Asia Minor Mission, which is under the direction of the American Board of Commissioners for Foreign Missions. The amount of their appropriations for Foreign missions since the organization of the Board last December, is three thousand two hundred dollars—and this they have been enabled to do principally by the free will offering of those who are interested in this subject, as they have had no Secretary, and no agent but for a few weeks.

Rich. Tel.

#### WASHINGTON ISLANDS.

*The Mission Relinquished.*—It appears from the last annual report of the American Board, that the Prudential Committee had resolved not to attempt a mission at the Washington Islands. Instructions to this effect were sent to the mission at the Sandwich Islands. But before these instructions reached the Pacific, Messrs. Armstrong, Alexander, and Parker, with their wives, had actually proceeded to Nuhiva. This was in August of the last year. They remained until the 16th April, when they sailed from thence, in the Benjamin Rush, Capt. Coffin, for the Sandwich Islands, where they arrived May 13th.—*Bost. Rec.*

## Miscellaneous.

From the S. S. Journal.

JOHN ADAM.

This is the name of a young man who was sent out to Calcutta by the London Missionary Society, in 1828, and died of a short illness, in April, 1831, at the age of 27. A memoir of his life was published last year, composed principally of his letters, journals, and other writings, which has not been reprinted or noticed, so far as we remember, in this country. The readers of the volume will not wonder at the strong expressions of a minister in Calcutta, who declares "that in private and public, in solitude and society, in the devotions of the closet, the labors of the study, or the active exertions of a Christian missionary, I have never seen so perfect an exhibition of Christian excellence as in him. It was next to impossible to come into his company without feeling the force and energy of his Christian principles: these pervaded his whole character, and gave it a beauty, simplicity, grace, and dignity which words do but feebly express."

Mr. Adam was a native of London; spent two years in Geneva, as a pupil of Mr. Malan; and finished his education at the universities of Glasgow and St. Andrew's in Scotland. In the latter he was a fellow-student and the intimate friend of John Urquhart.

We have marked a few passages of his letters to be copied.

Let us, then, be in earnest, my dear sister, in endeavoring day by day, as they are rapidly passing by, to be making at least some little progress in this life of piety; in applying to every situation in which we may be placed, this great rule which Mr. Malan is perpetually pressing upon us; to ask ourselves frequently, "What our Saviour would have thought, said, or done?" and if we are sincere, our conscience would certainly direct us, and then may it be said of us also, as formerly of the apostles, "they took knowledge of them that they had been with Jesus."

If we were continually walking in the good ways of the Lord; should we not much oftener meet with Him whom our soul loveth? Should we not taste more of that pure joy from the lifting up of the light of his countenance—that gladness in the heart? But amidst all, dear sister, this one thing we are assured of,—it is not we who keep ourselves in the love of God, or else what would become of us? I think I should not have an hour's peace; but we "are kept by the power of God," and the word in the original, as Leighton says, here translated "kept," is a military term, used for those who are kept as in a fort, or garrison, or town besieged,—salvation itself our walls and bulwarks. (Isaiah xxvi.) Why, then, should we be afraid? "Fear not, little flock, it is your father's good pleasure to give you the kingdom." But whither am I running? Would that my heavenly affections could run as fast as my pen, or that my faith could grasp more steadfastly those precious promises which I talk about so readily, and which, in my better moments, it is true, it is sometimes given me to feel and to prize above all that earth calls good and great; but which, alas! as to the general state of my feelings, seem to pass by unheeded. Very, very rarely this "fire which comes down from heaven, licks up the water that is in the trench,"—very, very often is the sacred fire extinguished.

The great privilege of the minister must be this: that his great concern being to advance in the knowledge of God's word, he is brought into direct contact

with that which, at the same time, tends to improve his heart and sanctifies his affections. For myself I must own I am not ambitious of being what is generally esteemed a learned man, but my prayer is, that I may become an able minister of the New Testament. Much rather would I possess the heart-knowledge of the excellent John Newton, than all the head knowledge of the wisest of this world, without it. However, I am aware it may be sanctified, and in this view I am thankful for this valuable opportunity of cultivating it.

Ever since I have been called to water others, I have found that I have been watered also myself; and that as aromatic gums and odors cannot be borne without the persons being refreshed by the cheering fragrance, so the announcement of the name of Jesus, which is "as ointment poured forth," is grateful and reviving to the soul, too much, alas! taken up with the perishing pursuits of time; and that now, whilst engaged through the week in secular studies, I rejoice on the arrival of Saturday and Sunday, on the first of which I prepare, and the next announce the glad tidings of salvation.

You know a little of the intelligent character of the Scotch peasantry, and their general acquaintance with the Scriptures, which makes laboring among them truly delightful. I have been surprised when conversing with many in the very lowest ranks of life, to find they are acquainted with authors very far above them. Thus one man, a shoe-maker, is familiar with Milton's *Paradise Lost*, Henry's Exposition of the Bible, and also Josephus. Another of the same trade, in an opposite quarter, has read Rollin's Ancient History, Pridaux's Connection, and a great number of theological works. This must be owing, I suppose, to their superior education in early life, and the acute and shrewd natural character leading them to thirst for all kinds of information. It may, however, well be asked, where they find time for so much learned leisure. I doubt whether any examples of this kind could be met with in any of the country parishes of England. The general system of schools, by which every village is provided with an efficient teacher, has done a great deal for Scotland.

(To his mother:)

I at length sit down to acknowledge your very precious letter, which so affected me on the receipt of it, that I was obliged to leave the room to give vent to my feelings. I know not whether it was merely the display of parental affection calling up a corresponding emotion in the bosom of an absent son—for I believe I never received any letter from my mother over which I did not shed tears—or whether the states through which my mind has passed since I last saw you, and the probability of soon having to bid a long adieu, induced a peculiar tenderness, more than what is common to me. Of all the relations which God has established upon earth, none is more intimate and endearing than that of a mother and her son, and this is heightened considerably when there is a perfect union of sentiment, and the confidence of its being unbroken through eternity; when there is a Christian mother and a Christian son; and such by the special favor of God is our condition. Oh! how dreadful would be thought of a separation! I mean forever. But being united in the love of Christ, what can separate us?

More and more am I persuaded, my dear sister, that whether in England or India, a life of communion with God is the only happy life, and the only secret of success in the ministry, and that every thing must give place to the duty of keeping up the life of godliness in the soul.

From Abbott's Corner Stone.

### FRUITS OF RELIGION.

But what are the real fruits of piety? the reader may ask. The apostle has given the catalogue. They are characteristics of the heart, not of the external conduct. They are these:—

**Love.**—The heart that is renewed, experiences an entire change in respect to its great ruling principles of action. Instead of being swayed by the impulses of selfishness and passion, its affections go forth and rest upon God as their supreme object, and link themselves also, by indissoluble bonds, with every other being who is joined in heart to him. These new emotions have henceforth the control.

**Joy.**—The prevalence of universal love will go very far towards producing universal enjoyment. Love is happiness, and it brings happiness in every form; and true piety will find sources of pleasure which sin never knows. Where there is moroseness or melancholy, there is something wrong. It may be moral or physical disease, but it must be one or the other.

**Peace.**—Peace within itself, and peace with respect to others. Selfishness is keenly alive to its own rights, and keenly sensitive of injuries; and where each seeks mainly its own, there must be collision. Piety quiets animosity and strife, by destroying the value of the objects of contention. It points men to new sources of happiness; and they are such as can be enjoyed most perfectly, when others share them. The heart that is renewed, is at peace, too, within itself. Its irritating passions and corroding cares are all allayed, and the soul is like a summer's sea, serene and placid; the storms of passion hushed, and golden beams of the sun of righteousness reposing tranquilly upon it.

**Long-Suffering.**—The true christian feels that he is himself forgiven, and he consequently bears long and is kind. He looks upon sin with compassion for the offender, and remembers the burning from which he was saved. The heartless pretender can, in public, assume the language, but when off his guard at home, or in his counting room, or field, his hasty words and impatient looks betray the spirit which reigns in his heart.

**Gentleness.**—The Christian feels that his great business in life is to lead hearts to the Saviour; and hearts, if led at all, must be gently. The hollow hearted pretender will try to drive. Harsh, repulsive, and tyrannical, he shows that he has not experienced the grace of God, which always softens asperities and smooths the roughness with which selfishness is so often clothed.

**Goodness.**—The renewed heart feels a benevolent interest in the welfare of every sentient being. It desires universal happiness, and springs, with an ever ready elasticity, to produce it, wherever Providence shall present the opportunity. The great public effort, the generous donation, the open deed of charity, may be the result of pride, or ostentation, or party spirit; but real christian benignity shows itself in all the thousand nameless occasions, where a word, a look or a trifling action may give pleasure. It shows itself in great efforts too; but the highest proof of its existence and its power, is continued, and universal, and spontaneous action.

**Faith.**—True piety believes what God says, and trusts to it. It sees heavenly realities, and feels their influence continually. It trusts in God's care, realizing that every mercy is his gift, and bowing submissively to affliction and trial. Hypocrisy is sound in its theoretical views, but it repines at losses; or stands restless or uneasy over the cradle of a sick child; or proves by the manner in which it pursues this world, that it has no faith in God's promises about the happiness of another.

**Meekness.**—The sincere christian is humble in respect to himself, and indulgent and mild towards others. Having some conceptions of the deceitful wickedness

of his own heart, he looks upon the worst of men as brother sinners. The hypocrite cannot see his own pollution and guilt, and is consequently haughty, censorious, and uncharitable, in respect to the failings of his fellow men.

**Temperance.**—The worldly enjoyments of the sincere disciple are in all respects regulated by christian principle. The regulator, existing in the heart, acts always, and with steady consistency. Hypocrisy restrains those indulgences which men would see and condemn, but she rewards herself for her vernal virtue by the freedom of her secret sins.

Such are the fruits of piety, as enumerated by an inspired apostle. It was such fruits as these that our Savior had in view. He charged his disciples again and again, to look for these, as the only evidences that human professions of love to him were really sincere.

### THE FORM OF ABJURATION FOR A PROTESTANT WHO TURNS PAPIST.

*Copied from the Original.*

The abjuration of \_\_\_\_\_, of Charleston, South Carolina, from the Protestant Religion, made the \_\_\_\_\_ day of \_\_\_\_\_ one thousand eight hundred and \_\_\_\_\_ : being then about \_\_\_\_\_ years old—being Holy Monday this year.

I \_\_\_\_\_, with a firm faith believe and profess all and every one of those things which are contained in that creed which the Holy Roman Church maketh use of, to wit, I believe in one God, the Father Almighty, Maker of Heaven and Earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Ages—God of God; Light of Light; true God of the true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man—was crucified also for us under Pontius pilate; he suffered and was buried: and on the third day he rose again according to the Scriptures. He ascended into Heaven, sits at the right hand of God, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost the Lord and Life giver, who proceeds from the Father and the Son, who together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And I believe the holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen. I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and all other observances and Constitutions of the same Church. I also admit the Holy Scriptures according to that sense which our Holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true sense, and interpretation of the Scriptures. Neither will I take and interpret them otherwise than according to the unanimous consent of the Fathers. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony: and that they confer Grace, and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification. I profess likewise that in the Mass there is offered to God a true, proper, and pro-



pituitary sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the Wine into the Blood: which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone, Christ is received whole and entire, and a true sacrament. I constantly hold that there is a Purgatory, and that the souls therein are helped by the suffrages of the Faithful. Likewise that the saints, reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration is to be given to them. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the Holy Catholic Apostolic Roman Church, for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, Vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred Canons, and General Councils, and particularly by the Holy Council of Trent. And I condemn, reject and anathematize all things contrary thereto, and all Heresies which the Church has condemned, rejected and anathematized.

I, \_\_\_\_\_, do at this present freely profess and sincerely hold this true Catholic Faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and unviolated with God's assistance to the end of my life.

The above abjuration was solemnly made before me, on the day above mentioned, \_\_\_\_\_, one of the Pastors of the Catholic Church in \_\_\_\_\_, witness, present.

#### OBJECT OF SABBATH SCHOOLS MISTAKEN.

"The Sabbath school is an important help to the parent in training his child for God; but its object is too often misapprehended. In practice he seems to say, 'My duties, in the religious instruction of my offspring, are now much relieved, if not entirely superseded. The teacher will see to this: he is far more capable than I am. If I say too much I shall only weary my child. I will send him regularly to the school, and there he will grow wise unto salvation.'"

Here you may date the origin of many a child's want of interest in the Sabbath school. Here you may see the cause of that unwilling mind, that wandering eye, that withering indifference, which so often meets the patient teacher, when the Sabbath lesson is taken in hand, or when the subject of religion is any way presented to the attention. It is not usually because you talk of religion, that your children are weary; but because you have not done it earlier, or, doing it, have been grossly injudicious. It is not enough that you simply pray with them, and then leave them to their teacher: you must yourself labor for them as well as pray. How can you expect that a pupil who spends but one hour in 168 with his teacher will be essentially benefited, if the remaining 167 of the week are under the influence of a parent, who, it may be, is a warm admirer of Sabbath schools, but goes no further; who never bestows a thought upon the appointed lesson, or upon the teacher who labors for him; and never accompanies his children to the school, to watch their growing interest in divine truth?

But begin early; consult frequently with the teacher; let your observing pupil have two instructors, who shall be one in their aim, their desires, their labors, their prayers. Let this be evident to him. Let him be instructed pleasantly in the subject of the lesson at home. Then occasionally, at least, follow him to the school; manifest that yours is the work of Christian education, and that you employ the school to assist in it; and you will not long complain of want of interest, unless past neglect has hardened the pupil to indifference. O! if Sabbath schools were the common resort of parents, the united voice of thanksgiving would much oftener accompany the petition for converting grace.

But all this is far from enough. The books from the Sabbath School Library should be carefully inspected, not only to know their tendency, but that you may converse upon them, illustrate and apply what you find useful, and examine your children in what they read. By these means you will interest them, and check that sad propensity to seek for novelty, rather than improvement, unhappily promoted by the present system of Sabbath school reading. Says a learned judge, "I read every book my children bring into the house, even to the penny sheet."

#### TENNESSEE.

The new Constitution of Tennessee provides that the Legislature shall have no power to grant divorces, but may authorize the Courts of Justice to grant them. That it shall have no power to authorize lotteries for any purpose; but shall pass laws to prohibit the sale of lottery tickets within the limits of the State. Ministers of the Gospel are made ineligible to any office in the civil department of the State;—and any citizen of or resident in the State, who shall be concerned in a duel, either as principal or second, or bear or accept a challenge, or aid or abet in fighting a duel, is excluded from holding any office of honor or profit in the State, and made liable to such other punishment as the Legislature may prescribe.—Judges of the Supreme Court are to be elected for twelve years; Judges of the Inferior Courts, eight years. Judges may not charge Juries with respect to matters of fact, but may state the testimony and declare the law. The elective franchise is extended to every free white male 21 years of age, who is a citizen of the United States, and for six months immediately preceding the day of the election, has resided in the county where he offers his vote: "Provided, that no person shall be disqualified from voting in any election of this State on account of color, who is now by the existing laws of the State, a competent witness in a Court of Justice against a white man." All free men of color are exempt from military duty in time of peace. In all elections to be made by the General Assembly, the members are required to vote *viva voce*. All other elections to be by ballot. All property may be taxed by the Legislature, provided that no one species of property shall be taxed higher than any other species of property of equal value. The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners; or without paying the owners a full equivalent in money previous to such emancipation.—No Legislature can charter more than one Bank in one session,—which must be a regular one; and no Bank charter can ever be renewed.—*N. Y. Journal of Commerce.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 13, 1834.

## CHRISTIAN LIBRARY.

"The Christian Library" is published by Mr. Thomas George, Jr. in New York.

It is beautifully printed, upon good paper, in numbers containing 16 quarto pages each—the price, *six cents a number*. Its object, as set forth in the publisher's prospectus, is the republication of the most useful writings in our language. As a guarantee for the impartiality of its selections, they will be submitted to the supervision of a committee, consisting of Messrs. Going, Schroeder, and Krebs, of the Baptist, Presbyterian, and Episcopal churches in New York. It may be found at the store of Mr. A. H. Maltby, who is agent for New Haven.

We would recommend it to our readers as in every way worthy of patronage.

## THE DELEGATES FROM ENGLAND.

We have had the pleasure of seeing again in Philadelphia our beloved brethren, the Rev. Messrs. Reed, and Matheson, delegates from the Congregational Union of England and Wales.—They went from Boston to Canada, and along the lakes to Erie, in this State. They there parted. Mr. Matheson returned to Buffalo in New-York, and thence came into the central mountain regions of Pennsylvania, where he spent some time before his return to Philadelphia. From Erie, Mr. Reed proceeded to Cincinnati, in Ohio, and to Louisville, in Kentucky. Thence he went across the country to Lexington, Kentucky; and thence to Lexington, in Virginia. In that State he attended, for the first time in his life, a *camp meeting*, held by about 3000 people, principally of the Baptist denomination. From Philadelphia, the brethren have gone to New-York. They expect to spend some time at the Saratoga Springs; and on the 1st of October next, to sail for England. May the Lord prosper them in all their way! Their visit of christian fellowship on a large scale to our country, will never be forgotten by thousands of their fellow Christians in the United States. They have had a fair specimen of the length and breadth, the advantages and disadvantages, the beauty, sublimity, enterprise, defects and nakedness of our land. While they have been in our country, we have had greater political excitements, and more disorderly riotous proceedings than all which have occurred for twenty years before. They have seen our republican and religious institutions tried by severer winds, than any they have experienced since the war with England.

On their return home, they will doubtless make a fair report; having naught set down in malice, and naught with the self-complacency which often makes brother Jonathan the jest of John Bull. They can tell of our mountains, rivers and woods, compared with which those of Great Britain dwindle into insignificance. They will have to write of our log cottages; of our churches and ecclesiastical assemblies; of our rough unpolished, independent citizens; of our President; of our capitol, our splendid House of Representatives, and our august Senate; of our steam-boats, rail-roads, and Manufactories; of our religious meetings; of our cities of ten, twenty, thirty, or at most two hundred years; of our industry, abundance of food, and pride; of our imitation of England, even to her faults, and of our determination soon to distance her and the whole world in every thing great and good.

They will be just; and their corrections will be those of brethren and friends, who remember that we are of

the same European lineage with themselves.—*Philadelphia.*

We have been fearing lest these beloved brethren should return without visiting the Congregational Churches in Connecticut. But we have been gratified with a short visit from the Rev. Dr. Matheson, who is now on a tour to the Eastward, and is expected here again with his colleague Dr. Reed.

We have no cause to complain that their visit was made officially to the Presbyterian Church, for they first offered the correspondence with the Congregational Union of England and Wales.—But they will find in the little State of Connecticut more than 200 well organized Churches acting in perfect harmony on the pure principles of Congregationalism as established by the puritans more than two hundred years ago. In the history of these churches may be found the best comment upon the principles of Congregationalism.—To them it may be said as of the Jews of old have been committed the "Oracles of God" and the "keeping of the covenant," and through them blessings have descended to this country and the world.

In Dr. Hawes' "Tribute to the Memory of the Pilgrims," will be found a history of these churches, and we give a sketch in the following extracts, that the reader may form his opinion of

## CONGREGATIONALISM.

These churches, then, are not to be regarded as novel institutions, known only in modern times. They are rather the revival of the churches, that were planted in the best days of Christianity. The immediate agents of this revival were a society of Christians in the north of England, who in 1602, separated from the established church, and entered into a covenant to study the scriptures, as the only rule of religion, rejecting all human inventions and walking in the ways of the Lord, made known or to be made known to them, according to the best of their endeavors, *whatever it might cost them.*\*

This holy purpose was formed in troublous times; and the execution of it cost the venerated founders of these churches incredible hardship and suffering. Popery had indeed received its death blow in England, in the reign of Henry the eighth. But its corrupt and persecuting principles were so inwrought into the very texture of society, and so combined with all the civil and religious institutions of the country, that for nearly a century and a half, they maintained a fierce and bloody conflict with the rights of conscience and the dearest hopes of man.

It was in such times, that was nourished that vigorous and manly piety, which led our ancestors to forsake all for Christ, and to turn their eyes towards other lands, where they might enjoy those rights of conscience, that were denied them in the land of their birth. In an address on the subject of removal, they say, "The sun shines as pleasantly on America, as on England, and the Sun of Righteousness, much more clearly. We are treated here in a manner which forfeits all claim upon our affection. The church of England has added to the ceremonies and habits of popery, the only marks of antichrist which were wanting—corruption of doctrine, and a bloody persecution of the saints. Let us remove whither the providence of God calls, and make that our country, which will afford what is dearer than property or life, the liberty of worshipping God in the way which appears to us most conducive to our eternal well being."<sup>†</sup>

In the spirit of these sentiments, the little company of faithful men, who, in 1602, had formed themselves into

\* Prince's New England Chronology, p. 4.

† Hist. of Dissenters, vol. i. p. 82.



a church in the northern counties of England, resolved upon leaving the land of their nativity, where they could no longer be allowed to worship God according to the dictates of his word. Accordingly in 1607, they removed to Amsterdam, and the year following to Leyden.—There, with the learned and pious Robinson, for their pastor, they dwelt together in great peace and harmony about twelve years. But Leyden was no place for effecting the great purpose of their association, which was to establish churches in conformity with the word of God; to transmit evangelical purity in doctrine, worship and discipline, with civil and religious liberty, to their posterity and the world. Among other reasons assigned for wishing to leave their retreat in Holland, they mention this as prominent:—"An inward zeal, and great hope of laying some foundation, or making way for propagating the kingdom of Christ to the remote ends of the earth; though they should be as *stepping stones to others*." This was the grand object for which God raised them up, and which, by the aids of his grace, they were enabled to achieve.

The various fortunes that attended them, during a long and boisterous passage, I need not enumerate.—Suffice it to say, that on the 22d of Dec. 1620, they planted their feet on the rock of Plymouth, and laid the foundation of those civil and religious institutions, which, for two centuries, have been the glory of our land, and the admiration of all lands.

I have been thus particular in tracing the history of this little band of pilgrims, because they are to be regarded as the primary and chief founders of the New-England churches.

(To be continued.)

For the Religious Intelligencer.

#### THEOLOGICAL INSTITUTE OF CONNECTICUT.

The Rev. William Thompson, having been dismissed from the church in N. Bridgewater, Mass. by a mutual council convened on the 4th inst., to fill the department of Sacred Literature in this Institution, his Inauguration will take place on the 15th of October next, at which time the winter term will commence.

The Board of Trust are hereby notified that a meeting of their body,—the first under their charter of Incorporation, will be holden at Bissel's Hotel, in E. Windsor, on Tuesday, the 14th day of October next, at 9 o'clock A. M.

The officers in this Institution are as follows:—

Rev. Bennett Tyler, D. D. President and Prof. of Christian Theology.

Rev. Jonathan Cogswell, Prof. of Ecclesiastical History.

Rev. Asahel Nettleton, Prof. (Elect) of Pastoral Duty, and is expected to deliver lectures.

Rev. William Thompson, Prof. of Biblical Literature.

A preparatory school is opened near the Seminary by Mr. N. Graver,—a professor of religion,—a man of liberal education and high respectability as an instructor. Young gentlemen of credible piety belonging to this school, and having the ministry in view, will be allowed the privileges of manual labor in connection with the Institute.

The friends of this Institution will be gratified to learn that the edifice intended for the accommodation of students will be ready for their reception by the time hereinafter appointed for opening the winter session.

Instructions, Lectures, the use of Library and rooms well furnished, will be enjoyed gratuitously by all theological students that may be admitted into the Institution.

It is expected that the student will furnish his own towels, and whatever bedding may be deemed necessary, besides a bedstead and mattress, which will be furnished by the Institution.

Board and washing may be obtained within convenient distance, on as reasonable terms as in any part of our country.

Manual labor privileges will be granted to all those students who may desire them, on the farm or in the workshop, according to their option, and every thing allowed them as compensation, that, after deducting damages and cost of material, they may be supposed to earn.

Persons at a distance will hardly need to be informed that the location of this Institution is remarkably salubrious and delightful;—that it is easily accessible from every part of the country both by land and water, and its advantages are designed to be increased as rapidly as the permanent advancement of so great and laborious an undertaking will allow.

In behalf of the Trustees,

E. ELLSWORTH, } Prudential  
C. G. LEE, } Committee.  
SAM'L. PITKIN, }

East Windsor, Sept. 9th, 1834.

**DEVOTION.**—There is no way in which the young can better learn the sentiments of devotion, or the old preserve them, than by cultivating those habits of thought and observation, which convert the scenes of nature into the temple of God; which make us see the Deity in every appearance we behold, and change the world, in which the ignorant and the thoughtless see only the reign of time and chance, into the kingdom of the living and ever-present God of the universe. Reflections of this kind arise very naturally amidst the scenes we at present behold. In the beautiful language of the wise man, "The winter is over and gone, the flowers appear on the earth, and the time of the singing of birds is come." In these moments we are witnessing the most beautiful and astonishing spectacle that nature ever presents to our view. The earth, as by an annual miracle, arises, as it were from her grave, into life and beauty. It is in a peculiar manner the season of happiness. The vegetable world is spreading beauty and fragrance amid the dwellings of men. The animal creation is rising into life; millions of seen, and myriads of unseen beings, are enjoying their new-born existence; and hailing with inarticulate voice the power which gave them birth. Is there a time when we can better learn the goodness of the universal God? Is it not wise to go abroad into nature, and associate His name with every thing which at this season delights the eye and gratifies the heart?—*Alison*.

**Christian Faith.**—There are no saving views of God but in Christ, and there are no gracious views of God but in Christ. If we look on God out of Christ we are dazzled with an overwhelming, confounding majesty; if God look on us out of Christ, he seeth hateful and hated sinners. Eph. ii. 12—14—*Truill*.

## HONESTY.

[We take this illustration from a new book for children, just published in Boston, which we find on the counters of Mr. Perkins, in Philadelphia. Its title is "Right and Wrong; or familiar illustrations of the moral duties of children. Its lessons are almost wholly confined to morals, in the restricted sense of the term, but are such as every faithful parent must wish to inculcate. The scenes prove that the recollections of childhood are fresh in the recollections of the author, or that he is a close observer of the young.]

"I am going to buy some marbles, Sam. will you go with me?" said Robert Ellis to the boy who occupied the desk next his, as they left the school-room together.

The two boys were soon standing at Mr. Moore's counter, discussing with great animation the merits and prices of the marbles offered for their inspection. The important selection was at length made, and the marbles paid for.

"I gave you a ten cent piece," said Robert, to the shopman, as he looked at his change, "and you have given me back four cents."

"Was it ten cents?" said the man looking at it again. "I thought it was ninepence."

As he said this he swept the two cents which Robert handed back to him into the drawer, and the two boys left the shop.

"That's an honest little fellow," said a man who sat behind the counter reading the newspaper,—"a very honest little fellow; who is he?"

Robert's companion, however, expressed a different opinion. As soon as they left the shop, he called out—"why, Robert, what a fool you were, to tell that man you only gave him ten cents."

Robert stared; "why you would not have had me cheat him, would you?" said he.

"Cheat! no, but you did not cheat him; he cheated himself."

"Don't you think it would have been cheating if I had taken four cents when he only owed me two? I don't see what you call cheating if that is not."

I don't see why you should trouble yourself to correct his mistakes. If he chooses to be so careless, it is his own lookout."

They had by this time joined the group of boys who were playing marbles on the meeting-house steps, and the conversation was dropped; but Robert did not forget it. He was a boy of good sense and good principles, and Samuel's arguments did not convince him. Samuel was a new acquaintance. His father and mother had lately moved into the village, and as Samuel was very lively and entertaining, he soon became a favorite among the boys. Robert had liked him as well as others, but now his confidence in him sensibly diminished. The new doctrine he had advanced this evening appeared to Robert nothing less than downright dishonesty, and he began to look upon his new friend somewhat suspiciously.

Unwilling, however, to think ill of him, he endeavored to persuade himself that it was only his odd way of talking, and when he took his seat in school the next morning, he felt almost as cordially towards him as ever.

"I have not done my sums," said Samuel, in recess; "I couldn't do them last night, and I have not time now;—what shall I do?"

"Do as many of them as you can," replied Robert, "and perhaps Mr. French will excuse your doing the rest."

"That plan won't do," replied Samuel. "I tried it yesterday; but I'll tell you what will. If you will only do part of them while I do the rest, we shall get them all done in time, and then I can copy them off."

"Oh! that would be cheating," cried Robert, "I

can't do that; I should'n't think you'd want to have me, Sam."

"Cheating! you are always talking about cheating. Pray, what cheating is there in that?"

"Why, wouldn't it be deceiving Mr. French, to make him think you had done all?"

"Well don't stand here preaching," interrupted Samuel; "I might have finished half of them while we have been talking. Say at once, yes or no?"

"No," said Robert, firmly.

Samuel walked off in high indignation, and Robert too was not a little angry. After school he did not join Samuel as usual, but walked home alone. His thoughts were still occupied with Samuel's conduct, and he felt more unhappy than he had done before for a long time. Finally he concluded to tell his mother the whole affair, and ask her if she did not think it would have been dishonest for him to perform another person's tasks for the purpose of deceiving his teacher.

"But then, I was angry with Sam," thought he, "when he told all the boys that I was cross, and mother will say that was very wrong. But I know it was wrong myself, and I will tell her the whole, if I tell any." This resolution taken, he again felt easy, and in the evening he related to his mother the circumstances we have mentioned.

"I am glad, Robert," said Mrs. Ellis, "that you have told me all this: I should be sorry to have you led away by a bad boy, or puzzled by his arguments. You see, in the first instance, that it is no less dishonesty to retain what does not belong to you when given to you by mistake, than to take it yourself."

"I am glad that you had principle enough to refuse to do Samuel's sums, for you were right in thinking it dishonest to abuse Mr. French's confidence in this way. Some people think, Robert, that those only ought to be called dishonest, who deceive others in regard to property; but it is the same spirit which leads a boy to present the compositions and sums of another to his teacher, as his own, which would lead him to pass a five cent piece for a fourpence."

"So I thought, mother, only I did not know exactly how to say it; but I ought to tell you that I did wrong too, for I was angry when Sam told me not to stand preaching to him; and I can't help feeling a little angry now, when I think of it."

"And why should you feel angry with him, Robert? Do you never do wrong?"

"Yes, mother, but not like Sam."

"Think, my son, of all the wrong feelings and actions which you have indulged to-day, and which are all known to your heavenly Father, and do you find such a wide difference between your sins and Samuel's?"

Robert said nothing; and after a pause, his mother continued, "I do not wish you to make a friend of Samuel, because I think from what I hear that his influence will be a bad one; but I do wish you to treat him kindly wherever you meet him, and let your influence and your example be good."

I will tell you one more story about Robert, to show you that he retained, when he grew older, the honesty which distinguished him as a boy.

When he was about fourteen, he went into Mr. Moore's shop as salesman. Mr. Moore was very kind to him, but he was passionate, and Robert was very much afraid of him. One day a lady came into the shop with a counterfeit bill, which she said she had taken there, and she wished Mr. Moore to replace it with a good one. Mr. Moore told her that he had no recollection of any such bill, and did not think it had been taken at his store;—there must have been a mistake. The moment Robert saw the bill he remembered it. He knew that he had taken it himself, and as it looked like a good one, he had not inquired about it. He was very much

frightened, for he knew that Mr. Moore would be angry at his carelessness. He hesitated but a moment, however; stepping up to Mr. Moore he said blushing, and in a low voice,

"I took that bill of Miss Emery."

"And how came you to take it without showing it to me?" said Mr. M., in an angry voice.

"I was very careless, sir, but I thought it was good."

"Well, never let me know you to take money in that style again." This was all that Mr. Moore said; and, as he put the bill into the drawer, he said to himself, "I always knew he was an honest little fellow."

#### THE PRAYING SERVANT.

A girl who belonged to a Sunday School in Birmingham, obtained a situation as nurse maid in a respectable family. On Sunday evening her mistress was informed that Mary had been to the Methodist chapel, when she immediately ordered the girl into her presence, and gave her warning to quit her service in a month, saying she would have no chapel going servants in her house. In the course of the ensuing week one of the servants told her mistress that Mary used to pray every night before she went to sleep. The servants advised her mistress to come up stairs and listen after they were gone to bed, and that she might hear Mary pray in the dark without a book. The mistress accordingly went up that night and she heard Mary praying aloud for her master and mistress, and particularly for the little child she used to nurse. The mistress was very much affected and informed her husband of it. He went up on the next night, and heard Mary's fervent prayer, at which he was so greatly affected, that he afterwards told his wife, with tears, that she must not part with Mary. They ascertained that Mary had learnt to pray by attending the Sunday school, and on the next Sunday evening the master, the mistress, and Mary, all went to the chapel together. Thus Mary was confirmed in her situation, and was made the means of bringing her master and mistress to attend a place of worship which they afterwards did regularly, and they also became subscribers to the Sunday-school.

#### SPIRIT OF PRAYER.

[Extracts from Wm. Law.]

##### PRELIMINARY CONSIDERATIONS.

IX. All our salvation consists in the manifestation of the life and spirit of Jesus Christ in an inward new man. This alone is christian redemption, this alone delivers from the guilt and power of sin. Every thing besides this is self, is fiction, is propriety, is own will, and, however colored, is only thy old man, with all his deeds. Enter, therefore, with all thy heart into this truth, let thy eye be always upon it, do every thing in view of it, try every thing by the truth of it, love nothing but for the sake of it. Wherever thou goest, whatever thou doest, at home or abroad, in the field or at church, do all in a desire of a union with Christ, in imitation of his tempers and inclinations, and look upon all as nothing, but that which exercises and increases the spirit and life of Christ in thy soul. From morning to night keep Jesus in thy heart; long for nothing, desire nothing, but to have all that is within thee changed into the spirit and temper of the holy Jesus. Let this be thy Christianity, thy church and thy religion. For this new birth in Christ will do every thing that thou wantest to have done in thee; it will dry up all the springs of vice, stop all the workings of evil in thy nature, it will bring all that is good into thee, and thou wilt know what it is

to be taught of God. This longing desire of thy heart to be one with Christ will soon put a stop to all the vanity of thy life, and nothing will be admitted to enter into thy heart, or proceed from it, but what comes from God, and returns to God; thou wilt soon be, as it were, tied and bound in the chains of all holy affections and desires, thy mouth will have a watch set upon it, thy ears would willingly hear nothing that does not tend to God, nor thy eyes be open, but to see and find occasions of doing good. In a word, when this faith has got both thy head and heart, it will then be with thee, as it was with the merchant who found the pearl of great price, it will make thee gladly to sell all that thou hast, and buy it. For all that had seized and possessed the heart of any man, whatever the merchant of the world had got together, whether of riches, power, honor, learning or reputation, loses all its value, is counted but as dung, and willingly parted with, as soon as this glorious pearl, the new birth in Christ Jesus, is discovered and found by him. This, therefore, may serve as a touch-stone, whereby every one may try the truth of his state; if the old man is still a merchant within thee, trading in all sorts of worldly honor, power of learning, if the wisdom of this world is not foolishness to thee, if earthly interests and sensual pleasures are still the desire of thy heart, and only covered under a form of godliness, a cloak of creeds, observances and institutions of religion, thou mayest be assured, that the pearl of great price is not yet found by thee.

X. But thou wilt perhaps say, how shall this great work be effected in me? Consider, how was it, that the lame and blind, the lunatic and leper, the publican and sinner, found Christ to be their savior, and to do all that for them, which they wanted to be done to them? It was because they had a real desire of having that which they asked for, and therefore in true faith and prayer applied to Christ, that his spirit and power might enter into them, and heal that which they wanted, and desired to be healed in them. Every one of these said in faith and desire, *Lord if thou wilt thou canst make me whole.* And the answer was always this, *According to thy faith, so be it done unto thee.* This is Christ's answer now, and thus it is done unto every one of us. And here lies the whole reason of our falling short of the salvation of Christ; it is because we have no will to it.

XI. But you will say, do not all Christians desire to have Christ to be their Savior? Yes. But here is the deceit; all would have Christ to be their Savior in the next world, and to help them into heaven when they die, by his power, and merits with God. But this is not willing Christ to be thy Savior; for his salvation, if it is had, must be had in this world; if he saves thee it must be done in this life, by changing and altering all that is within thee, by helping thee to a new heart, as he helped the blind to see, the lame to walk, and the dumb to speak. For to have salvation from Christ is nothing else but to be made like unto Him; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the spirit, wisdom and honors of this world, his love of God, his desire of doing God's will, and seeking only his honor. To have these tempers formed and begotten in thy heart, is to have salvation from Christ; but if thou wilt not to have these tempers brought forth in thee, if thy faith and desire does not seek and cry to Christ for them in the same reality, as the lame asked to walk, and the blind to see, then thou must be said to be unwilling to have Christ to be thy Savior.

XII. Again, consider, how was it, that the carnal Jew, the deep-read Scribe, the learned Rabbi, the religious Pharisee, not only did not receive, but crucified their Savior? It was because they willed and desired no such Savior as He was, no such inward salvation as he offered to them. They desired no change of their



own nature, no inward destruction of their own natural tempers, no deliverance from the love of themselves, and the enjoyment of their passions; they liked their state, the gratifications of their old man, their broad phylacteries, and greetings in the markets. They wanted not to have their pride and self-love dethroned, their covetousness and sensuality to be subdued. Their only desire was the success of Judaism; to have an outward Savior, a temporal prince, that should establish their law and ceremonies over all the earth. And therefore they crucified their dear Redeemer, and would have none of his salvation, because it all consisted in a change of their nature, in a new birth from above, by the Spirit of God.

XIII. When our blessed Lord conversed with the woman at Jacob's well, he said unto her, *If thou knewest the gift of God, and who it is that talketh with thee, thou wouldest have asked of him, and he would have given thee living water.* How happy (may any one well say) was this woman of Samaria, to stand so near this gift of God, from whom she might have had living water, had she but vouchsafed to have asked for it! But, dear Christian, this happiness is thine. Art thou wandered from Christ as far as the prodigal son from his father's house, yet is he still with thee, he is the gift of God to thee, and if thou wilt turn to him, he has living water for thee.

XIV. Awake then thou that sleepest, and Christ shall give thee light. Begin to dig and search for this pearl of eternity; it cannot cost thee too much, nor canst thou buy it too dear, for it is all, and when thou hast found it, thou wilt know, that all which thou hast sold or given away for it is as a mere nothing, as a bubble upon the water.

But if thou turnest from this heavenly pearl, or tramplest it under thy feet, for the sake of being rich or great, either in church or state, if death finds thee in this success, thou canst not then say, that though the pearl is lost, yet something has been gained instead of it. For in that parting moment, the things, and the sounds of this world, will be exactly alike; to have had an estate, or only to have heard of it, to have lived at Lambeth twenty years, or only to have twenty times passed by the palace, will be the same good, or the same nothing to thee.

XV. Say not that reason and your intellectual faculties stand in your way; that these are the best gifts that God has given you, and that these suffer you not to come to Christ. For all this is as vain a pretence, and as gross a mistake, as if ye were to say, that you had nothing but your feet to carry you to heaven. For your heart is the best, and greatest gift of God to you; it is the highest, greatest, strongest and noblest power of your nature; it forms your whole life, be it what it will; all evil and all good comes from it; your heart alone has the key of life and death; it does all that it will; the understanding is but its play-thing, and, whether in time or eternity, can only be a mere beholder of the wonders of happiness, or forms of misery, which the right or wrong working of the heart is entered into.

To the Editor of the Sunday School Journal.

NORWICH CITY, (CONN.) AUG. 14, 1834.

DEAR SIR,—Having, a few weeks since, resigned the pastoral charge of the Baptist church in Willington, in order to accept the call of a church in this city, I wish to relate a few facts respecting the success of Sabbath school labors in that church, which will not be uninteresting to the numerous readers of your valuable Journal. During the five years of my ministry in the church at Willington, we were favored with three revivals of religion. In the first, one hundred and twenty new members were added to the church, and fifty-three of them were youth and children belonging to our Sabbath

school. Three young men, who were then in one of the classes, have since devoted themselves to the work of the ministry. In the next, forty were added to the church. A part of these were also members of the Sabbath school. During the past winter and spring we were favored with another refreshing season from the presence of the Lord. The work commenced among the youth connected with the Sabbath school, but soon extended to persons more advanced in life. Within the period of three or four months, the church received an accession of seventy-eight members. About thirty of these converts were connected with the Sunday school, and several of them, I have no doubt, will, with suitable encouragement, become preachers of the gospel. The subjects of this work of divine grace were of different ages, from the venerable patriot and soldier of the revolution, at the age of eighty-three, down to the child of nine years. Facts like these ought to inspire the hearts of Sunday school teachers with renewed courage to prosecute their arduous and important work with untiring zeal and assiduity, believing that in due season they shall reap, if they faint not. Within a few weeks the Lord has to some extent poured out his Spirit upon the church and congregation with whom I now labor in the gospel. A number have been hopefully converted, and many others are inquiring the way to Zion, with their faces thitherward. Several of the recent converts are in the Sunday school. The good work is evidently increasing. The Lord grant that it may result in the salvation of a multitude of precious souls! Should it continue, the results may be communicated at a future time.

Yours in Christian affection,  
SAMUEL S. MALLERY.

From the New York Observer.

#### AUBURN THEOLOGICAL SEMINARY.

Messrs Editors,—The trustees of the Auburn Theological Seminary at their late meeting appointed a committee to make a brief statement of the recent public examinations, and the anniversary exercises of the students, together with the present state and prospects of the Seminary; and to request the privilege through the medium of your paper to present it to the public.

The committee of examination appointed by the trustees say in their report: "We have attended to the duties of our appointment and have heard the Junior class examined on the Hebrew languages—on the critical reading of the New Testament, and on Sacred Geography, Chronology and Biblical History; the middle class on Didactic Theology, Natural and Revealed, and the canon of the Scriptures; and the Senior class on Polemic Theology, Church polity and Ecclesiastical History. The examination of the Junior class on Biblical Antiquities, of the Middle, on Mental Philosophy, and of the Senior, on Pastoral Theology, was omitted at the request of the committee for want of time. A considerable part of three days was occupied in this examination, which was so conducted by the Professors, and sustained by the students as to be in a high degree satisfactory to the friends of the Institution, and to warrant the expectation that it will exert an extensive and salutary influence upon the church and the world. In the examination on Theology, was clearly evinced a familiar acquaintance with the numerous errors of the day, and with the easiest and happiest methods of refuting them. On the languages, a critical and rational interpretation was given of difficult passages of the Bible, at once harmonizing and rendering more forcible the instructions of the Sacred Volume; and in Sacred Geography, Chronology and History was exhibited a promptness and accuracy which could have been the result only of extensive reading and research." The committee appointed by the Board of

Commissioners in their report say, "That the examination was in all respects such as to afford satisfactory evidence of the ability and faithfulness of the Professors, and to give assurance that while the seminary shall continue under their charge the pure doctrines of the Gospel will be faithfully taught." With regard to the public exercises of the anniversary, the committee have heard but one opinion, and that highly flattering to the young men, and to the character and prospects of the Seminary. With scarcely an exception the speakers gave such indications of cultivated intellect—patient investigation and soundness of principles as secured the continued attention of numerous auditories. The time and labor bestowed upon these young men it was apparent had been bestowed with a judicious reference to the character required for the present age. From these public exercises it was obvious that the course pursued in this Seminary is one eminently adapted to make practical men. If from this specimen an opinion may be formed, theological education at the present day is to some extent undergoing a reform by which its influence and importance will be greatly increased. While the ardor of young men in the pursuits of knowledge, and their success in obtaining it are in no degree diminished, they are laying aside a technical phraseology, and employing a language better suited to the public mind. Without losing in the purity or elevation of their style, they greatly increase its efficiency and strength by the choice of such comparisons and illustrations as enable them to come directly to the bosoms of men in the various walks of life.

As it respects the general state of the Seminary at the present time, the committee are gratified that they are able to say, that from recent efforts to obtain subscriptions, and from the prospects of a Junior class the present year, they are furnished with the pleasing evidence that the Institution is rising in the esteem and confidence of the surrounding country, and that its patrons and friends have increasing assurance that their money, and time, and influence have been bestowed on one of the most effective, and promising means of doing good in this age of enterprise and benevolence.

I. HOPKINS, Chairman of Committee.

REV. DAVID ABEEL.—We have been favored with the perusal of a letter from our distinguished and beloved missionary, the Rev. David Abeel, dated at London on the 9th of July, and which should have been noticed by us last week. We, and also our readers, have been expecting his return with so much anxiety, that it is with regret we have received the information, that in the latter part of June he caught a violent cold, which rendered it necessary for him to submit to a course of medical treatment, and not to stir until it was removed. Mr. Abeel expressed the hope that it would not confine him long. It appears that he had made greater exertions than the state of his health would warrant.

It is confidently expected that much good will result from the late visit of Mr. Abeel to Holland, Prussia, Germany, Switzerland, &c. If indeed the Dutch possessions in the East Indies shall be thrown open to us as a missionary field, we may well rejoice in being permitted to co-operate with our "Vaderland" in so great and so good a work. Mr. Abeel says: "Besides visiting Holland, I spent some time in attending to other matters of importance, connected with the conversion of the heathen. I visited Barmen in Prussia, Basle, Lausanne and Geneva in Switzerland, where are theological or missionary seminaries. By public meetings, written appeals and private interviews, much interest has been excited, many wrestling spirits engaged, and a considerable number of young men awakened to the claims of South Eastern Asia upon their future exertions. The acquaintance formed with professors, ministers, students and laymen in Switzerland and Germany, cannot but

result in the good of that "body" of which we are all members. I have entered into certain plans of correspondence with them, by which their interesting institutions and our own shall be brought into more intimate acquaintance, and the zeal and labors of the one, be made "to provoke to love and good works" the other. Speaking with reference to the Balse Missionary Institution, Mr. Abeel says: "An interchange of Journals would certainly be beneficial, especially as their field of labor and our own, are probably to be in close vicinity." He adds, "From Barmen, they are about sending out two Missionaries to Borneo, which is probably the commencement of a series of labors in the East."—*Chr. Int.*

#### COLLEGE RECORD.

*Williams College.*—The anniversary of this institution was celebrated on the 20th inst. The exercises of the day were listened to with great satisfaction by a large concourse. "The character of Dr. Hyde," was happily chosen as the Valedictory oration. The picture of an eminently great and good man was drawn with such truth and felicity, as gratified and delighted an audience prepared most of them by personal knowledge of him, to recognize its likeness.

The degree of A. B. was conferred on 29 young gentlemen, and that of A. M. on five of the Alumni of the institution.

The prospects of the institution are highly gratifying. We are happy to learn that the Professor of Mathematics and Natural Philosophy, Mr. A. Hopkins, will sail immediately for Europe, as the agent of the Society of the Alumni, to procure a new Philosophical and Chemical apparatus for the College, the subscription of four thousand dollars for that purpose having been filled up. He is expected to return in such season as to give the usual course of Lectures to the class in Philosophy before the next commencement.—*N. Y. Obs.*

*Middlebury College.*—The annual commencement of this Institution was held on the 20th inst. Graduates 25. The degree of D. D. was conferred on Rev. Henry Olin, President of Randolph Macon College, Virginia; and of L. L. D. on Hon. Charles K. Williams, of Rutland, Chief Judge of the Supreme court of Vermont. The new Freshman Class already consists of 26 members. A building Committee has been appointed, with instructions to proceed with all convenient despatch in the erection of new college buildings.

*Franklin College, Geo.*—The annual commencement of Franklin College was held on the 13th inst. Number of graduates, 20. The degree of A. M. was conferred on 16 alumni of that, and other institutions.

*The first Circulating Library.*—Pamphilus was a presbyter of Cesarea, in the latter part of the third century. He was of an eminent family, of great wealth, extensive learning, and was ardently devoted to the Scriptures, copies of which he lent to some and gave to others, several of them having been accurately transcribed with his own hand. He erected a library at Cesarea, which contained 30,000 volumes. This collection was made only for the promotion of religion, and to lend out to religiously disposed people. Jerome particularly mentions his collecting books for the purpose of lending them to be read. "This," says Dr. Adam Clarke, "is, if I mistake not, the first notice we have of a circulating library." Some traces of this library remain to this day, at Paris and elsewhere.

"Think not strange of the Lord's method with his church, in bringing her to so low and desperate a posture many times. Can she be in a condition more seemingly desperate than was her Head,—not only in ignominious sufferings, but dead and laid in the grave, and the stone rolled to it, and sealed and all made sure? And yet he arose and ascended, and now sits in glory, and shall sit 'till all his enemies become his footstool.' Do not fear for him, that they shall overtop, yea, or be able to reach him who is exalted higher than the heavens; neither be afraid for his church, which is his body; and if her Head be safe and alive, cannot but partake of life and safety with him.—Though she were to sight dead and laid in the grave, yet shall she arise thence, and be more glorious than before, (Isa. xvi. 19,) and still, the deeper her distress, shall rise the higher in the day of deliverance.

"Thus in his dealings with a soul, observe the Lord's method. Think it not strange that he brings a soul low, very low, which he means to comfort and exalt very high in grace and glory; that he leads it by hell's gate to heaven; that it be at that point, 'My God, my God, why hast thou forsaken me?' Was not the Head put to use that word, and so to speak it as the head speaks it for the body, seasoning it for his members, and sweetening that bitter cup by his own drinking of it? O! what a hard condition may a soul be brought unto, and put to think, 'Can he love me, and intend mercy for me, who leaves me to this!' And yet in all, the Lord is preparing it thus for comfort and blessedness."—*Leighton on the First Epistle of Peter.*

#### ROWLAND HILL.

Rowland Hill said, "The nearer we live to God the better we are enabled to serve him. O how I hate my own noise, when I have nothing to make a noise about. Heavenly wisdom creates heavenly utterance."

With regard to the walls of separation between different denominations of Christians, he did not wish such partitions destroyed, "but only lowered, that we may shake hands a little easier over them."

Of prayer he said:

We know that the infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian nearer to God. If a boat is attached to a larger vessel by a rope, the person in the former does not bring the ship nearer to him by his pulling the rope, but he brings the boat, and himself in it, nearer to the ship.

### Temperance Reform.

#### TEMPERANCE PROPOSITIONS. No. 4.

Having proved conclusively, I hope, that the Temperance Society is pre-eminently a good Society, I will next endeavor to show that it is not a bad one by answering some objections.

**OBJECTION 1st.** "But why cannot men be just as temperate without joining the temperance society? What is the use of having a society?"

And what is the use of having a hoop to a bucket? Why simply this, that it holds the whole together, and without it all would fall apart. Now the temperance society or pledge, is to the temperance influence, just what the hoop is to the bucket. Without it the whole temperance structure would fall apart at once.

You might break, one by one, ever so large a pile of small sticks, but bind them all tight together, with a strong band of iron, and a giant cannot break them. So bind together with the strong band of the temperance pledge the otherwise scattered influence of temperance men, and none but the shameless drunkard can resist its power.

Suppose in battle each soldier should fight independent of all the rest—no commander, no concert. A far better way would be to advance in a body—to form a line, and each support the other. So if any one would render efficient support to the temperance cause, let him fall into the temperance lines—that is, join the temperance society.

The maxim "union is strength," applies with peculiar force to the temperance cause. In merchandize and politics, combination is indispensable.—Turnpikes and rail-roads are built, and canals and ships are navigated chiefly by the help of combination, and without it nothing great, nothing valuable, can be brought about. And why should not temperance men act on the same principle which has been so successfully employed in every other enterprise. All our religious and literary societies; our towns, parishes and school districts, and even our great and prosperous republic are only so many voluntary associations for effecting certain objects. The temperance society is only another association proceeding on precisely the same principle, and whoever condemns this association, as such, also condemns all voluntary associations. And whoever contends that we can get along just as well without a society, also contends that there is no need of states or towns—of churches or school districts. Who can produce a better plan for suppressing the vice of intemperance than that of voluntary association? Let him who can, prove its superiority by actual experiment, and then, but not before, will we believe on him.—Till then let no one say a single word against temperance societies, or think they are useless.

**OBJ. 2.** "But I've no notion of signing away my liberties."

Carry out your objection and you can never marry, for the moment you do, you must sign away some of your dearest liberties, and you can never marry without. You must bind yourself most solemnly, and for life to the person whom you marry.

Now all we ask is, be consistent. Either drop this excuse, or carry it out—either sign the pledge, or never again put yourself under the least obligation. Never make any promise whatever, nor sign a note, for just as surely as you do, you will sign away your liberties. Never accept any office whatever, not even that of a school district trustee, for you cannot do it without compromising your precious liberties. Never engage to labor for another, nor another to labor for you. In short, get out of our nation, get out of the world, for while in either, you are under solemn obligations to your fellow creatures, and obligation is inconsistent with liberty. Be out of the universe, for while in it, you are bound, no less volens, by the most imperious obligation to obey all its laws.

But further. Your promise or refusal to promise, has nothing at all to do with your duty or your liberty. Your liberty to drink is not in the least increased or decreased by any promise or refusal to promise. Does a child's promise to obey his commanding parents at all increase his duty to obey, or his liberty to disobey; certainly not, for it is absolute, and totally disconnected from his promise or his pleasure. So your obligation not to drink is precisely the same, whether you sign the pledge or refuse to sign it. If it would be your duty not to drink after signing the pledge, it is no less so before; and that not at all because you have signed the pledge, but because drinking is wrong in itself—because it is forbidden by your duty to God; and your fellow creatures:



Do not think that your promise is above God's command. And if it is wrong to drink now, it is because drinking is forbidden by your duty to God or man, and not because you have not signed the pledge. Your promise has nothing at all to do with any moral duty, for this comes down from God, and is infinitely above promise and refusal.

Since then, to carry out this objection would make you supremely ridiculous, and not to carry it out, notoriously inconsistent, as it applies with vastly greater force to marriage, and all other engagements, than to signing the temperance pledge, be entreated to drop this really silly objection at once, and join the temperance society. O. S. F.

#### THERE IS POISON IN THE BOWL.

A lady in one of the upper wards, noted among her friends for her good cheer and hospitality, gave a party on the 4th, in commemoration of our national anniversary. The guests came, and among the delectable things introduced, was a huge bowl of whiskey punch. A little miss of some ten summers, whose forward curiosity led her to examine the contents of the bowl, exclaimed, "Ma, Ma, there is poison in the bowl." "What does the child mean?" inquired the offended hostess. "That there is poison in the bowl," repeated the little girl, and appealed to her mother to confirm the statement. The lady, on ascertaining that alcohol was one of the ingredients, fully approved her daughter's judgment, and the appeal became general. The astonishment and chagrin of the well-intentioned hostess may be imagined, when she found her company so scrupulously attached to certain "notions," as to forego the palatable beverage of lemon and sugar, because, forsooth, there was poison in it. O, these are strange! strange! times in which we live, Mr. Editor, when people can endure the scandal of keeping sober on the memorable 4th, when children are wiser than their rulers; and refuse whiskey punch, in defiance of the patriotic example of the fathers of our city.—*Truth*.

**Progress of Temperance.**—From all the country around we have the most gratifying accounts of the progress of the temperance reform, among the most valuable and influential part of the community; we mean the farmers. We do not learn that any unusual addition has been made to the list of temperance societies; but there has been a vast diminution of the quantity of ardent spirit used in the labors of the field. Many have dispensed with that article this season for the first time; and, although the weather at times has been excessively warm, both the employers and laborers have expressed entire satisfaction with the result of the experiment.

We were told by a storekeeper, a few days since, that the sale of liquors has become a meagre business. Very few farmers buy any, and his remaining rum customers are a class that are of very little advantage to his business; they are rather customers than producers, and have little to pay with.—*Christ. Gazette*.

A merchant residing in one of the towns in Vermont, who formerly dealt in ardent spirit, (and I should observe that this instance influenced him to abandon it) was applied to by an individual to answer an order upon him for thirty cents. The articles he wanted were these—two quarts of whiskey, for which he paid 25 cents, two cents worth of sugar, two cents worth of tea, and one cent worth of snuff, which comprised the whole order. Recollecting that he had a sick child at home, he requested the merchant to trust him for two cents

worth of castor oil, until he obtained another order. This he refused, but offered to take back sufficient whiskey in exchange for the oil. This was too much for the tippler, he considered the gratification of his appetite paramount to the health of his child, and left the store with the drunkard's disgust.

**AN INTERESTING CASE.**—A drunkard attended a temperance meeting in one of the cities in the State of New York—the speaker in his remarks took it for granted that the case of the drunkard was hopeless, that he must as a matter of course die a drunkard or have the drunkard's portion in another world. The poor inebriate returned home from the meeting, and in great agony of mind asked himself, "am I indeed so lost—as my case helpless?" He called his son, a lad fourteen years of age, and said, "here my son, here are the keys of the spirit cupboard, your father intends to give up the use of rum, and I charge you as you respect my authority, never to give them to me, should I plead ever so hard, or even command them." The son, with joy and hope for his poor father, promised. The father's period of longing came upon him—he went to his son and begged for the keys—but he was kindly but firmly refused, and reminded of his resolution. After some struggles of this kind, the victory was won—the habit was broken. The father has since been a sober man for several years, and for two years a humble disciple of the Lord Jesus.—*Temp. Rec.*

**Beautiful sentiment.**—Dr. Fothergill, the botanist, remarked, when about purchasing a property which would leave a poor family destitute, "that nothing would afford gratification to him which entailed misery upon another," and gave the property to them.

#### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In this city, on the seventh inst. Mrs. Barnett, wife of Mr. Samuel Barnett, aged 53.

In this city on the 6th inst. a child of Mr. Charles Prout, aged 15 months.

In this city, on the 7th inst. Mrs. Martha Jones, aged 84. Same day, a child of Mr. George Cooper, aged 3 months.

In this city, on the third inst. Mr. John Chatterton, in the 53d year of his age. He had not an enemy while living—and to all who knew him his memory is dear. In all his intercourse he was upright; in all his domestic relations he was faithful, tender and affectionate. The law of kindness was written on his heart, and signally obeyed in his life. To his acquaintances his death is a severe loss: to his afflicted family it is irreparable. Truly he was a man without guile.—*Herald*.

In this city, on the 6th inst. William S. only child of Dr. Charles Hooker, aged 14 months.

In this city, on the 4th inst. a child of Mr. Edward Dickenson, aged 1 year and 7 months. On the 5th inst. a child of Mr. Henry Sanders, aged 13 months. On the 6th inst. a child of Mr. Austin Williams, aged 16 months.

On the 2d inst. Mrs. Betsey Hubbard, wife of Mr. William G. Hubbard.

In this city, on the 4th inst. Mrs. Eunice Bradley, aged 77, relict of the late Capt. Abraham Bradley.

In Whitneyville, Capt. Jacob Whiting, aged 64.

In Wallingford, on the 3d inst., Mrs. Abigail Andrews, wife of Dr. John Andrews, in the 56th year of her age.

In Hartford, on the 4th inst., in the 23d year of her age, Mrs. Sarah Ann, consort of Mr. Henry L. Miller, and daughter of Mr. Ira Webster of this city.

## Poetry.

*For the Religious Intelligencer.*

## A HYMN FOR A MATERNAL ASSOCIATION.

Great God, we would to thee make known  
Each fond maternal care;  
For this, we gather round thy throne,  
And bring our children there.

We ask not wealth, long life, or fame,  
Or aught the world can give;  
May they but glorify thy name,  
And to thy honor live.

'This is the burden of our prayer,  
When from our bosoms risen—  
May they be objects of thy care,  
And heirs at last of heaven.

How sweet the Sabbath's holy calm,  
How bright its peaceful rays—  
The Christian feels its soothing balm,  
And tunes his heart to praise.

But there's a sweeter rest above,  
To which our souls aspire,  
Where all is light, and bliss, and love—  
Where spirits never tire.

Angels and saints united move,  
And take the heavenly lyre—  
Their theme is evidently love,  
And Gabriel leads the choir.

P. H. B.

## NOTICE.

The Consociation of the Eastern District of New-Haven County, will hold their annual meeting at the meeting-house in North Haven, on Tuesday the 14th of Oct. next, at 10 o'clock A. M., and continue in session till Thursday. The public exercises upon the occasion will be as follows, viz: Tuesday, at 11 o'clock A. M., the consociational sermon. At 2 o'clock P. M., the annual meeting of the Foreign Missionary Society, Auxiliary to the A. B. C. F. M. Wednesday, at 10 o'clock A. M., the annual meeting of the Bible Society, auxiliary to the American Bible Society. At 2 o'clock P. M., the annual meeting of the Education Society, auxiliary to the Connecticut Branch of the A. E. S. Thursday, at 10 o'clock A. M., the annual meeting of the Home Missionary Society, auxiliary to the A. H. S. At 2 o'clock P. M., a public religious meeting will be attended, at which, a report will be made on the state of religion within the limits of this Consociation, and a Pastoral Address will be read, and the Lord's Supper administered. Addresses may be expected from Delegates of the Parent Societies, and from other gentlemen present.

Preaching may be expected on Tuesday and Wednesday evenings, and a prayer meeting will be held at sunrise, each morning during the session.

MATTHEW NOYES, Register.

Northford, Sept. 8th, 1834.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS will hold their annual meeting at Utica, on the second Wednesday of October next. Meetings for business will be held in the Reformed Dutch Church, in Broad street; the first to commence on Wednesday, at 10 o'clock, A. M. The annual sermon will be preached in the first Presbyterian Church, by Rev. Dr. CODMAN, of Dorchester, Mass. or, in his absence, by Rev. Dr. SPRING, of New-York. The ordinance of the Lord's Supper will be administered to the members of the Board, and their fellow Christians who may be present, in the Bleecker-street Church, on Thursday afternoon. On Thursday evening, there will be a public meeting in the first Presbyterian Church: at which parts of the Report will be communicated, addresses delivered by gentlemen from different sections of the country, and a collection taken to promote the cause of Foreign Missions. All the sessions of the Board will be public, and all honorary members have a right to participate in the deliberations.

The citizens of Utica will gladly extend their hospitalities to members of the Board, honorary and corporate, and persons having business with them. Gentlemen will be directed to accommodations, by calling at the store of Mr. ALEXANDER SEYMOUR, No. 112, Genesee street.

S. C. AIKIN,  
A. T. HOPKINS,  
H. MANDEVILLE,  
ALEX<sup>r</sup> SEYMOUR,  
WM. WILLIAMS,  
Utica, Sept. 1, 1834.

Committee of Arrangements.

The subscriber would gratefully acknowledge the receipt of Thirty Dollars, from gentlemen of his congregation, to constitute him a member for life, of the American Sunday School Union.

May their liberal contributions for the benefit of the rising generation of the "Great West," be returned in abundant blessings on their own children.

JASON ATWATER.

Middlebury, Sept. 8th, 1834.

A variety of Bibles and Testaments, Polyglot, Polymeric, &c. &c.; Todd's Lectures to Children; Mother's Friend, a late work by Abbott; Mary Jane Graham; Picture Reward Tickets; Red and Blue do.; Infant Lessons on sheets; 1st, 2d and 3d Reading Book; Abecedarian, &c. for infant schools; Maps of Palestine, Jerusalem, and Travels of St. Paul; for sale at the Sabbath School Depository, No. 107 Chapel st.

The next monthly meeting of the New-Haven County Temperance Society, Western District, will be held at North Milford, on Tuesday the 23d Sept. inst., at 10 o'clock A. M.

J. L. TOMLINSON, Secretary.

The next Monthly meeting of the New Haven County Temperance Society, Eastern District, will be held at Northford on Tuesday the 16th of September.

S. W. DUDLEY, Secretary.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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